1:Nimuendajú E-5 (1941-1942) 1952
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181 there are no Tukuna who sit around all week eating just bananas is because they
484 like, above all, to eat fish, which obliges them to go fishing almost every day;
sometimes the catch is small. Again, once in awhile, they wish to eat game, which
they can obtain only by extensive trips through the country.

462 The husband must clear the undergrowth and burn it for his plantation. The
house needs repairs, and his weapons and fishing tackle require constant attention.
He cuts and sews the clothes for his family, with remarkable ability, makes a
canoe for his own use or to sell at a good price, and helps his wife weed the garden,
make farinha, and fetch kindling or fruits from the jungle. The wife, who must
take care of the children and kitchen, clean the house and clothing, spin tucum
thread, make hammocks or baskets or pottery, obviously has no time for swinging
in a hammock either. Furthermore, many take enormous pleasure in their planta-
tions, spending the better part of the day there.

192 That the Tukuna are neither intellectually lazy nor obtuse in understanding is
177 proved by the many alien culture elements which they have adopted and assimi-
lated with real advantage to themselves: first, the ubá of the Omágua, then the
canoe of the Neobrazilians, in place of the small, primitive canoe of paxiuba
barriguda; the mosquito net and subsequent modification of the house; the manu-
facture of manioc flour, which gives them an appreciable income; clothing, which
is a necessity in a land infested by mosquitoes; firearms, sewing machines, and
many other items of lesser importance.

All in all, most members of the tribe at least are free from that snobbishness which impels some Indians thoughtlessly to ape the Neobrazilians and to depre-
cate their own traditions. The Tukuna have preserved the purity of their own language, having adopted not more than two dozen words from the Portuguese, and there is no evidence of bastardization or decadence in the grammar.

The puberty ceremonies with their complicated ritual still persist today, and moiety exogamy continues to be rigorously maintained. Similarly, the religion of the Tukuna in its fundamental concepts has been kept free of Christian influence. This is why the Tukuna have survived to this day as a numerous tribe, with their own ethnic characteristics, whereas all the other tribes that were formerly their neighbors have disappeared.

Visits

574 In spite of their rebellious individualism, their occasional choleric outbreaks, and
484 their constant fear of witchcraft, the Tukuna are far from being unsociable folk. Reciprocal visits are extremely frequent, and invitations to festive reunions are at times so numerous that the recipient with the best will in the world cannot attend them all. An Indian may suddenly feel the desire to visit an acquaintance, friend, or relative, frequently one who dwells a few days' canoe journey away. He lands his mosquito net, some tururí cloth, and clothing into a burden basket, placing it in the canoe, together with a hamper of farinha, a cooking pot, some gourds, and his fishing gear, and covering it all with a mat of banana leaves (Pl. 4.) Finally, the family also embarks—the dog, the parrot, and the tiny monkey, too—and they voyage forth through the igarapés, sinks, and lakes. When nearing the house of the person to whom the visit is being paid, the traveler

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